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The Holy Family

By Albrecht Dürer

The Holy Cross Magazine

May



1952

Preparing For Pentecost

BY CHARLES W. LOWRY

As we approach the Feast of Pentecost, commonly called Whitsunday, it goes without saying that we need to prepare ourselves spiritually for the ascent of the third great peak of the Christian Year. This important and often neglected aspect of such preparation is enlarging and clarifying our minds on the Doctrine of the Holy Spirit.

Who is this Divine Spirit? What is His relation to God the Father? To Jesus Christ the Son? Of what character is His special activity and work as *a distinct third Person* of the Trinity?

Our cue in approaching such questions will be the Prayer Book itself, in which through the selection of the Liturgical Lections for the Sundays preceding Pentecost a preparation for this great Feast of the Holy Spirit is both enjoined and in a measure supplied.

Thus on the Third Sunday after Easter the Gospel is from John 16 and develops the theme of Jesus' return to the Father and the

importance of this for the world.

On the Fourth Sunday after Easter the Gospel is a passage from John 15 in which is contained perhaps the most comprehensive statement on the Person and work of the Holy Spirit in the entire Bible.

On Rogation Sunday the theme of the Gospel is prayer, with the emphasis upon the relation of Christ to the Father.

On the Sunday after Ascension Day—the last Sunday before Whitsuntide—the Gospel is again from St. John, and is on the Spirit in relation to the Father and the Son. The two great titles of the Spirit, emphasized in the Farewell Discourses of the Fourth Gospel, are also repeated in the Gospel for this day: namely, the Comforter and the Spirit of Truth.

“When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning.”

This is a momentous passage from several angles. It is the primary scriptural basis of the refusal of the Eastern Orthodox Church to accept the *Filioque* (and from the Son) clause inserted into the Nicene Creed in the West in the eighth century and formally adopted at Aachen in A. D. 809 at a Synod sponsored by Charlemagne. One of the factors here was the influence of Alcuin of York.

I doubt whether many of my readers have ever lost sleep over the *Filioque* clause, or are aware of the fact that in our English version of the Nicene Creed, inherited directly from the pre-Reformation Catholic Church of the West, we use a phrase that is not to be found in the original version of this Creed. Nor is it my intention to dwell on this somewhat recondite theological issue, except to note for the benefit of readers of my book *The Trinity and Christian Devotion* that in the latter part of Chapter IV I have attempted a portrayal of the procession of the Holy Spirit which is true to the words of the text, "which proceedeth from the Father," and at the same time embraces the truth of *Filioque*: "and from the Son."

Now, very practically and simply, what are the relations of Father, Spirit, and Son—three eternal manifestations and personal foci of Deity which are coordinated in the Gospel for the Sunday after the Ascension as they are throughout the New Testament?

The Father is the foundation. He is God in His primary, absolute, eternal, unde-

rived and unconditioned aspect. He is the God of whom our Lord speaks in the discourse with the woman of Samaria:

"God is a Spirit: and they that worship him must worship him in spirit and in truth."

But when we analyze spirit as distinct from matter, we find curious and remarkable attributes. Here our great analogy is the human spirit or personality. We are mixed, hybrid creatures, compounded of flesh and spirit, matter and mind, dust and divinity. We are amphibious beings. *Man the Amphibian* is a profoundly true description of human being. But we have one astounding characteristic: by power of mind and will we transcend our immediate existence in space and time; we are able to exert force to act with energy, at points distant from us and in future as well as present time. In the case of relations with other human beings there is the reality of personal influence, which is always in some sense a degree a matter of projecting one's personal presence. Consider how one is able to see the expression, hear the voice, and feel the influence of a person who may be far away in space and behind our present existence in the time-series.

This is the analogy that helps us to understand who the Holy Spirit is. Holy is a synonym for Divine. He is the Spirit of God—the perfect personal projection of the Father by which God is ever active, ever giving life, ever filling the universe. "The Spirit of the Lord filleth the world." It is just as with us, except that God is able to do perfectly that which we do in a fugitive, partial, and broken way.

"When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father."

Of the person and place of the Son we need not here speak, except to say that it is only after the completion of our Lord's work on earth as God-made-man and His Ascension back into heaven, that the Spirit is sent in a new way, as Comforter, Sanctifier, and Giver of likeness unto Jesus Christ Himself.





the great titles Comforter and Spirit of God are used in this context. "The Comforter (or Strengtheners) whom I will send to you from the Father, even the Spirit of Truth." He comes from God the Father through Jesus Christ the living Lord, who are essentially one in Divine Spirithood, to help us in the Christian life, to help us to believe, to endure, remain steadfast, and become Christ. Of ourselves we cannot do this. Only in the Spirit and by the Spirit, we can. When the Comforter is also the Spirit of God. He enables us to know as well as to do—to know what is true, good, right, and really valuable—in short, what really meets this is one of man's greatest needs. Look at the world—at people everywhere and what do we see? We see confusion, ignorance, stupidity, self-deception, blindness, and tragic failure. This is because men act as if they know of themselves what is. But they do not. And so they come to disaster. They need—our leaders need—all need—the guidance, the light, the wisdom that only God can give and that God does give the faithful Christian by the Spirit which proceeds from Him.

There is a wonderful Prayer For Guidance over near the end of the Prayer Book, under ADDITIONAL PRAYERS, which we ought to know and use constantly. O GOD by whom the meek are guided to judgment, and light riseth up in darkness for the godly; Grant us, in all

our doubts and uncertainties, the grace to ask what thou wouldest have us to do, that the Spirit of Wisdom may save us from all false choices, and that in thy light we may see light, and in thy straight path may not stumble; through Jesus Christ our Lord. *Amen.*

Lastly, "He shall testify of me." When the Spirit comes, He testifies of Christ. He does not supplant or take the place of Christ. He does not ignore what He said, did, and was. He testifies to Christ, exalts Him, shows the full truth concerning Him, makes it clear that this person was not merely a rabbi and prophet, but the Son of God, our Saviour.

Here is one great test of the Holy Spirit. There are many spirits, and there are many religions that claim to be spiritual. But wherever there is no testimony to Jesus Christ come in the flesh, crucified, risen, glorified, and the Saviour of the world, we can be sure that some other spirit, not the Holy Spirit, is at work. For "He shall testify of me." "He shall take of mine, and shall shew it unto you."

If we will pray for the presence and gifts of the Spirit, if in advance we will think about Him and wait on Him in our hearts and minds, then Whitsunday will be not merely a Holy Day commemorating a past event. It will be a Holy Day for our souls, for the Holy Spirit of God will come upon us as a fire and a living power.

The Prayer For Christ's Church

BY H. BOONE PORTER, JR.

ONE of the most important but least understood prayers in our liturgy is the Prayer for the Whole State of Christ's Church. It is often supposed that it is simply one more general intercession, like the Litany, or Prayer for all Sorts and Conditions. Quite the contrary, it is a sacrificial, sacramental prayer; it is an integral and essential part of the eucharistic action. This can easily be realized when we consider that much of the material within the Canon of the Latin Mass is represented in our Liturgy within the Prayer for the Whole State. Unless we give proper emphasis to this prayer, the full structure and theology of our eucharistic action can never be properly appreciated.

In the first Book of Common Prayer (1549), this prayer was still within the Canon. After the *Sanctus* and *Benedictus qui venit*, the priest or deacon said the bidding, and the Prayer for the Whole State was said or sung, exactly in the position of the *Te igitur* of the Latin rite. Cranmer based the opening of the prayer on the second chapter of the First Epistle to Timothy. (The "holy apostle," is of course, St. Paul.) In this chapter, the author asks that "supplication, prayers, intercessions, thanksgivings be made for all men," especially for kings and all in authority. A few verses later, Christ is spoken of as the "only Mediator." In its contents, the prayer gathered into one unified sequence all the various intercessions which are scattered at random through the Latin Canon. The first part of the prayer derives from the *Te igitur*, which in the pre-reformation rite, prayed for the well-being and unity of the whole Church, for the pope, king, bishop, and all believers. The *Memento Domine* contributed the prayer for the congregation. The Saints were commemorated in the *Communicantes* before the Consecration, and in the *Nobis quoque* after it. Also after the Consecration came the *Memento etiam* for the departed. Cranmer certainly improved the coherency and intelligibility of the Canon by

gathering these all together. One thing, however, will not be found in the Latin Mass: the clause for all in trouble, sorrow, and need. Whatever his shortcomings, Cranmer was no truant here. Like so many of the great Archbishops of Canterbury, he was especially mindful of the poor and unfortunate. In the last paragraph of the prayer for the Mother of God, the Patriarchs, Prophets, Apostles, and Martyrs were commemorated. It concluded with the petition that all the faithful, at the general resurrection, might be set on Christ's right hand. *St. Matthew* 25:34 is quoted; theologically, this is significant as reminding us that Christ identifies Himself personally with the needs of His people. Unfortunately, the whole paragraph was dropped in the Second Prayer Book. The shortened form of this paragraph has been reintroduced into our American Prayer Book on page 336. It is regrettable that it is grouped with the Burial Office, where it is not appropriate, except for those rare occasions when Saints are committed to the earth! It may usefully be employed in public worship however, as an added prayer for the Saints' days (before the blessing, etc.)

In the Second Prayer Book (1552) the prayer was moved forward to its present position in the Offertory, in order to conform to several of the ancient Liturgies. Cranmer now perceived the crucial idea, neglected in the Middle Ages, that the true meaning of the Offertory is the Church's self-oblation. Hence the General Confession, in which we offer our sinful souls to be cleansed and dedicated anew to God's service, was also associated with the Offertory. Unfortunately Cranmer, like most men of his age, preferred to express his ideas in words rather than acts. The Offertory rubrics were accordingly reduced to a mere vestige: the direction to pay one's tithes, and to give alms in the poor-box! The important substance, however, had been taken: the offering of prayer and alms and the offering of prayer was henceforth to be linked in Anglican worship.

the seventeenth century, the study of fathers led to a more adequate formulation of the Anglican position, and of this affected the Liturgy. In the Prayer Book (still the official B. C. P. of England) the Offertory rubrics were retained, and the importance of the act of bringing the alms, bread, and wine to the altar was again recognized. The prayer was further linked to this act by now speaking of "oblations" as well as "alms." Fortunately, a commemoration of the departed was restored to the end of the prayer. The English Non-juror Episcopalians went further in making the Offertory rubrics more elaborate and more explicit. Following the 1662 Jerusalem Liturgy of St. James, they moved the prayer for the Church to the end of the Canon, linking it to the conclusion, rather than the beginning, of the sacrificial Eucharist. Bishop Seabury, who laid preeminent emphasis on the sacrificial aspects of the Eucharist, introduced the Scottish Liturgy into Connecticut.

The Church has what no nation has — the personal Holy Spirit at its core for the permanent source of all its life and change.
—P. T. Forsyth

The successive American revisions have by step yielded to the influence of the 1662 Prayer Book. The influence of the 1662 Prayer Book is gradually improving both the rubrics and the Offertory sense. We have, however, kept the prayer in its usual position. Its connection with the Offertory has been strengthened by making the "oblation" refer unequivocally to the bread and wine. The commemoration of the departed has also benefitted by expansion. In the present American Prayer Book, the theological significance of our Offertory inclusion has become more fully explicit than in any previous stage of the Liturgy in this country.

What then, does our Prayer Book mean? Of all, it is *not* an all-inclusive intercession. The Church gladly prays for all, but not here. In our Prayer Book, the miscellaneous prayers for anyone can be placed before the Offertory—like the prayers for the unbaptized in ancient liturgies. (See



THE FINDING OF THE TRUE CROSS

By Sebastiano Ricci

(Courtesy of the National Gallery of Art, Washington, D. C.)
[Kress Collection]

second rubric, bottom of page 71) After the bread and wine are brought to the altar, the exclusively Christian rite has begun. We may now pray silently for any who have asked "the prayers of the Church." (rubric top of page 74) The five quoted words are worthy of attention. We are not now praying as Christian individuals: now we are

the Church. The Lord's People are around the Lord's Table, and even if they be only two or three, they are "the Church."

In the audible, formal prayer, we become even more restricted. We pray only for the Church in its official, hierarchical structure. Why? Because we are not here merely "praying." We are presenting to God the first stage in the Christian Sacrifice. We are here praying for ourselves in the act of offering ourselves. Like the Priest-Victim who is her Head, the Church unites herself with her sacrifice. Here is the mystery which is the heart of the Prayer for the Whole State. This is the governing principle. Hence the prayer inevitably excludes all except those who participate within this Christian Sacrifice.

In its simplest terms, this prayer is a *list of communicants*. Basically, it is an enumeration of those who have offered the bread, wine, and alms—and to whom Bread and Wine (and, if necessary, alms) will be returned. Yet because we are here acting as *the Church*, we must identify ourselves with all who are "partakers of this Holy Communion," for they too, are the Church. The

The Ascension

We are too apt to think of Christ's power and kingdom as if it were absolutely won, instead of remembering that it requires the continuous intercession of our great Head to sustain it, and continuous intercession on our part in order that we may individually appropriate the powers which belong to it. In proportion as our life of prayer rises to the demands of our great High Priest, so does our life of sovereignty rise to the imperial authority of the world-wide King, Whom we claim as our everlasting Father. As the generation of the Son is an eternal generation, not a past fact, so the power and kingdom of our ascended Mediator are a continuous living gift from the eternal Father, not a mere surrender of creation to the Son as the delegated agent of a remote authority. So must we cherish the divine life of the kingdom of Christ that we may be filled with its glory.

—Father Benson, S.S.J.E.

prayer becomes, therefore, extended to include the whole mystical communion Christ's Body. Here we have the reason prayer can never be used except at the altar. It is a prayer for the Church as the communicant community.

The prayer begins by citing the authority of that Teacher who above all others has taught us to look at the Church as Christ's Body, and then it offers up to God the Offertory Gifts, praying Him to accept, in union with them, our petitions and needs. Then, first and foremost, we pray for the Holy Spirit's gift of unity to the whole Church. Here we are at the very heart of the Blessed Apostle's teaching on the Mystical Body, for this whole clause reflects *Corinthians 10:17*: "... We who are many are one Bread, one Body; for we all partake of one Bread." When the bread is first brought to the altar, the Church's first duty is to see herself in that one bread, and pray that all may be one.

Then following *I Timothy 2:2*, we pray for our Christian rulers, remembering that it is under their protection that the Church is privileged to meet publicly and peacefully every Lord's Day. We pray for the clergy, especially the bishops; it is only as a representative of the bishop that the presbyter stands at the altar. It is partially for their support too, that the money is offered. And of the laity are of course remembered, especially the present congregation, for they are in actual fact, the texture of Christ's Body.

Then we remember the poor and needy. The Anglican Divines stressed the importance of this. It is particularly for the poor, of course, that our alms are offered. Communion alms are different from ordinary donations to the Church; they are offered in a special sense to Christ Himself. The needy therefore, have first claim on the offering, for Our Savior has identified His own carnate life with the poor and forsaken (*Matthew 25:31-46* warns us that our salvation is here involved.) Our Canon Law specifically directs that every money offering at least some of the Communion alms be devoted to the poor. (Canon 45, section 2.) The alms are indeed a very serious part of the Offertory. St. Paul also has much to



but this. (See especially II *Cor.*, 8 and 9.)
 Lastly, we remember those departed in the
 rd. Here again, it is only appropriate to
 y for those who have a share and par-
 ticipation in the Christian self-offering. The
 charist above all else unites the Church
 both sides of the grave. By definition,
 the members incorporate in the Mystical
 Body," are "heirs through hope of Thy ever-
 lasting Kingdom." The communicants of
 Church are already having a foretaste
 of Heaven, and hence they naturally find
 themselves in the company of those already
 in Heaven.

Thus the Prayer for the Whole State
 covers all the essential classes of persons
 within the structure of the Mystical Body.
 At the last five clauses, dealing with these
 classes, are really but an expansion of the
 phrase "Universal Church" in the first para-
 graph. The first paragraph is the essential
 part of the prayer. It is there that the matter
 of the prayer is transacted; the subse-
 quent classes are but its necessary and in-
 separable implications. The central core of the
 prayer, around which all revolves, is the
 petition that the offering of the Church be
 accepted and that, in return, the Church re-
 ceive the Holy Spirit's gift of unity and
 peace. The justice of the magistrate, the
 fidelity of the cleric, the fidelity of the layman,
 the alleviation of the needy, and the repose
 of the dead—these are all parts of that peace
 which passeth all understanding."

Latin theologians of a past generation
 sometimes spoke of the Offertory prayers
 as their rite as the "Little Canon," because
 of their analogy to the prayers of Conse-

cration. The same analogy is true in our
 Liturgy. The first, essential paragraph of
 the Prayer for the Whole State offers an
 obvious parallel to the prayers labelled
 "Oblation" and "Invocation" within our
 Canon. In both we offer bread and wine. In
 both, we petition for its acceptance. In both
 we ask that their acceptance be consum-
 mated by the bestowal of the gifts of the
 Holy Ghost. This analogy is no mere acci-
 dent, for these things pertain to the essential
 structure of the eucharistic action. We can see
 this vividly if we go back to the oldest known
 liturgical text, the Liturgy of St. Hippolytus,
 which describes the Roman rite in the sec-
 ond century. If we take the second half of
 his Canon, and set it by the first paragraph
 of our Offertory prayer, the comparison
 speaks for itself.

HIPPOLYTAN

Having in memory therefore His Death
 and Resurrection, we offer to Thee the
 Bread and Cup, yielding Thee thanks that
 Thou hast counted us worthy to stand before
 Thee and to minister to Thee.

And we pray Thee to send Thy Holy
 Spirit upon the offerings of Thy Holy
 Church, that Thou, gathering them into one
 wouldst grant to all Thy Saints who partake
 to be filled with Holy Spirit that their faith
 may be confirmed in truth. . . .

ANGLICAN

. . . and give thanks for all men, we
 humbly beseech Thee most mercifully to
 accept our alms and oblations and to receive
 these our prayers which we offer unto Thy
 Divine Majesty;

Beseeching Thee to inspire continually the

Universal Church with the spirit of truth, unity and concord, and grant that all those who confess Thy holy Name may agree in the truth of Thy holy Word, and live in unity and godly love.

Through nearly eighteen centuries of Christian worship, this same sacrificial pattern remains. Back of St. Hippolytus, the great Roman Anti-pope, stands the Blessed Apostle, who ministered "that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Spirit." (*Romans*, 15:16)

A true interpretation of this prayer can alone enable us to understand the liturgical life of that long period in Anglican history when many parishes rarely had a complete celebration of the Eucharist. On Sunday, after Matins and Litany, they performed the Liturgy through the end of the Prayer for the Whole State, and then concluded with a final collect and blessing. Churchmen like Archbishop Laud, Bishop Cosin, or Herbert Thorndike, fought to have these prayers said at the altar, not in the choir or nave. For, while recognizing the inadequacy and incompleteness of Ante-communion, they insisted that this service, in its

true significance and intention, was eucharistic. This service, of which the Prayer for the Whole State formed the climax, was not the Eucharist, but it was to be so performed as to express the intention of being so (like all non-communicating Masses) at least a part of the Eucharist.

A true interpretation of this prayer alone makes it possible to explain the fully sacrificial character of our present Liturgy. It is interesting to note that in 1904, when the Holy Synod of Russia sponsored a theological examination of our Prayer Book, it was only in our Offertory prayer that they seemed to have found anything they could recognize as an oblation in behalf of the living and the dead.

Lastly, it is only through a true interpretation of this prayer that the man or woman who puts his coins or envelope into the alms basin can understand how directed and explicitly he is participating in the central action of our constant representation of that one "full, perfect, and sufficient Sacrifice" of our great High Priest Jesus Christ Whom, with the Father and the Holy Ghost, be all honor and glory in Holy Church.



A GENTLEMAN IN ADORATION BEFORE THE MADONNA
By Giovanni Moroni

(Courtesy of the National Gallery of Art, Washington, D. C.)
[Kress Collection]

Adoration

BY SISTER ELSPETH, A.S.S.P.

was granted to our holy father St. Benedict, near the end of his life, to see in a vision the universe as a whole; not as it is, but as God sees it, yet with a suddenness of understanding such as is given to the prophets. A like vision is related by Dame Julian of Norwich in the course of her "Showings." Not only to the saints does God reveal His mysteries. An experience of the same kind is recorded of an English boy named Alcuin, about the year 740, as he sat with his companions in the cathedral school at York. The story is little known; but it is worth telling, as it helps to bring out the main point of this article.

It was the custom of Master Albert, afterwards Archbishop of York, to keep his scholars or pupils in a class-room by themselves; and every morning he would give to each a portion of Holy Scripture to meditate upon in silence. On a certain day he gave for them the thirteenth chapter of the Gospel of John, bidding them take good heed, as they would find the very heart of the Gospel. Silence fell: but in a short time the other boys noticed that Alcuin had become very pale, and sat quite rigid in his seat. They thought he had gone to sleep. "What do we wake him?" they asked. "No," answered the master; "if he sleeps, he will work better afterwards." The moment passed; Alcuin went on as usual. But after school Master Albert called the boy aside. "What did you see, my son?" he asked. Alcuin, after some hesitation, answered "Father, I saw the whole world as it were in one glance; and I found it was bound a scarlet cord." "My son, that is the precious Blood" was the answer. "Tell no one of it."

There are no fanciful details, such as you find in most mediæval legends, nor does the chronicler draw any moral. Alcuin seems to have told no one but his chaplain and biographer Sigulf. When Albert became archbishop in 766, Alcuin was given charge of the school; and he proved to be an ideal schoolmaster that the great

emperor Charles called him across the Channel to create a complete chain of schools throughout Frankland. Harder still, he was to make the Palace School at Aachen a model for all the rest. Here he had for pupils none other than Charles himself, his unruly family and all his court, including the stable boys! He had to become all things to all men, and his correspondence shows that he was well endowed for his work; he had a ready wit, a store of quaint humour, and an unusual capacity for friendship. This is not the place to describe the great responsibilities that he was called to meet; it need only be said that through them all he longed to return to the devotional life of his childhood. But this could not be. Even when the emperor was at last willing to release him, he was not allowed to become, as he wished, an ordinary monk; Charles insisted on his taking charge of the greatest abbey in France, St. Martin's at Tours. Only in the last four years of his life was he free from cares and anxieties.

God has his own ways of preparing men for their life-work, if only they have eyes to see what He wants to show them. But latterly there has been a tendency to divide the spiritual life into compartments, of which only a few are open to ordinary folks. There are of course extraordinary vocations which do not concern us here. This paper only attempts to point out the possibilities of union with God which are offered to all.

A good many people are afraid of using great words like "contemplation" and "adoration" as if they were only suitable for monks and nuns. This is partly the result of the new currents of thought which were stirred up in the Church by the Counter-Reformation. The leaders of that movement certainly had a tremendous task. Realizing that the loss of northern Europe was a consequence of the decay of true religion among clergy and laity alike, they set themselves to the work of reform. They tried, among

other things, to find new ways of stimulating piety among the simplest of the Church's children. What they did may be read in such books as Henri Bremond's *History of Religious Sentiment in France*. But this multiplication of popular devotions and the constant demand for new ones tended to draw sharper lines of distinction between different ways of prayer; led in fact to a schematization of prayer-life unknown to earlier centuries. So the word "contemplation" came to be reserved mainly for cloistered religious. Abbot Butler in his *Western Mysticism* has done his best to restore its original meaning to this grand word; but the misunderstanding remains.

The point must be made here, because contemplation and adoration are so closely bound together. "Contemplation" is the Latin equivalent of a Greek word which we find in the opening of the first Epistle of St. John. It means a particular kind of *seeing*; an intent gaze in which mind and spirit are at

What is the worship of God but the love of Him, whereby now we long to see Him, and believe and hope that we shall see Him.

—*Saint Augustine*

work as well as bodily vision. It may be practiced without reference to religion. Look quietly and steadily at one of the trees in your garden. Take your time. Soon you will be seeing more than that one tree. You will recall that *you* did not plant it; it came into existence through the work and thought of others. You share their delight in it and are one with them in that delight. Your tree will spread its branches wider and wider till it becomes a world. This kind of contemplation is well known to the poets; e.g., Rilke's lovely "Book of Pictures." And it lies behind the work of the great classical painters.

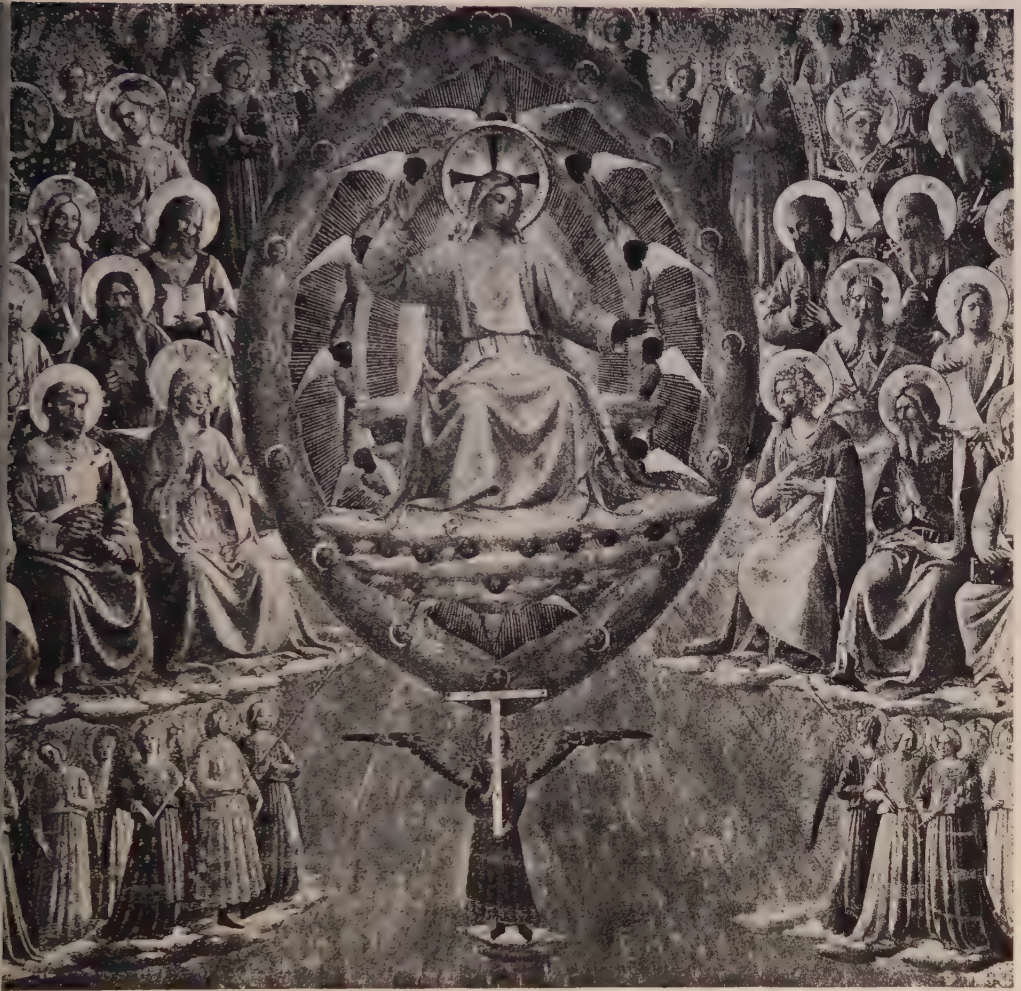
Now let us compare this with the answer of Abbot Moses, when Cassian, making a pilgrimage through the Egyptian desert, in the fourth century, asked what was the meaning of contemplation. "The contemplation of God is manifold. We see him when we consider his incomprehensible Being, which still lies hid in the hope of the promise. We see him when we consider the greatness of his

his creation, his justice, and the aid of his daily providence . . . when with trembling heart we admire the power with which he directs and rules all things . . . above all in the economy of the Incarnation which he undertook to save us. . . ." Only a fragment of the speech is given and it may lead you to say, "This is only an ordinary discursive meditation." Make no mistake. Moses will concentrate on any one of the "points" all day. They will lead him not to more "Considerations" but out into eternity. He will pass through to the Divine Encounter, and his contemplation will become adoration.

Let us turn back to another aspect of the Counter-Reformation, to which we are all indebted. Those leaders knew that picturesque appeals would not be enough for the reform of the clergy: the ordinands of the new era must be taught to think and to pray. We all know of the work of St. Ignatius Loyola, how he established in his own Society the habit of formal meditation on Holy Scripture and the great verities; how he sought to reach the will and the affections through the mind and the imagination. His wonderful and lasting success made it the more remarkable that, about a generation later, the first Superiors of the new Seminary of St. Sulpice took an entirely different line.

They had a much harder task than St. Ignatius. Their students were mostly boys in their late teens, destined for the priesthood by parents, with little or no personal vocation. It is necessary to summarize the method of their training quite ruthlessly here, in order to bring out its purpose. These boys must first understand what they had come for. It would not be enough to say Mass correctly. Called to the service of God and man, they could do nothing without the help of prayer. They must pray with heart and soul and mind; and for that they must make earnest preparation. The foundation therefore was a careful course of preparation, illustrated by homely lessons in daily life. They must come to God as to a great King who would expect their whole attention, their full desire to serve Him.

The preparation is made as well as done. The hour of prayer arrives. All are lo-



CHRIST ENTHRONED IN GLORY

By Fra Angelico

humbly, expectantly towards God. What they do next? The surprising answer is "Adore!"

They must adore the Divine Majesty because they can do anything else. They cannot study the life of our Lord with profit unless they remember always that He came to reveal God. Somehow or other they must be face to face with God Himself.

Now they are offered the well-known "Steps to Adoration" which are found in the "Methode d' Oraison" of St. Sulpice. 1. *Adoration*; the bowing down of soul and body before God the Creator of all men. 2. *Wonder* at His greatness and beauty. 3. *Praise*, in which all creation is summoned to join. 4. *Love* to God and longing that all

men should love Him. 5. *Joy* in all that he is and does. 6. *Thanksgiving*.

No exact prayer-formulas are supplied. The Superior does not suggest the singing of a hymn of adoration by all present. He is showing them a ladder which every one must climb alone. It is true that later exponents of the Method have suggested a more exact technique, and the experience of the Church has shown that most people do require some such help to start with; but the danger is, that having learned this, they go no further. In our day corporate devotions are increasingly popular and it is good that they should be; but so often the technique is substituted for the reality. There was a battle in Greek history which was lost, be-

cause every soldier shifted a little to the right, to get some shelter from his neighbour's shield.

The object of the Method was plainly to promote personal devotions by training of the heart and mind. The six-fold ladder is nothing but a psychological analysis of the act of adoration. The act when achieved is a single act, complete according to the capacity of him who adores: it should grow richer and fuller with experience. But these young students will only be able to remain in that place of union for a moment at first: yet it will make all the difference to

their studies and their work *that they have been there.*

So should it be for us. It is not a matter of the time spent, but of the direction of the prayer. St. John of the Cross once said "a single act of pure love is more precious to the eyes of God and more profitable to the Church than all other good works together though it may seem as if nothing were done." *Pure* love as St. John understood it may be beyond us: but we cannot doubt that there are simpler ways of adoration, as contemplation, which are accessible to all men and women of good will. It is the good will that is so often lacking: and it is lacking because we have forgotten what adoration is; not glowing words, but the attitude of our whole personality towards God. We have forgotten the awe and terror of the Light that shone through the Burning Bush and the command "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." It is the revelation of Light and Love in one. "I Who am All yet lay my choice on you. I call and empower." Do we not need desperately today to fall like Moses with our foreheads in the dust before such a Voice as that?

What hinders us, but our miserable pride: "pride so inveterate" said Peter Wust, "that we do not recognize it as sin." It is this pride and self-sufficiency that makes us wonder why God manages the world and our own affairs so badly. We think out our own limited ideas of love and sacrifice, and cannot see why God does not measure up to them. We hear of God "delegating to man" his creative power; but we forget that His work of creation is always going on, and that there is a scepter which never slips out of His hand.

If we will only yield Him His rightful place in the center of the world he has made, we shall see opening out before us a wonderful picture of the Divine economy which links together all relationships between God and man. God is Light, God is Life, God is Love; and these three are one. The Light that streams out from Him to us is not the dead glare of a traffic signal; it is a living Light which never ceases to enlighten those who will receive it. We accept it; we offer



ST. MARTIN AND THE BEGGAR

By El Greco

(Courtesy of the National Gallery of Art, Washington, D. C.)
[Widener Collection]

back to Him in love and praise. Yet it remains with us to penetrate and transform; and from us it should radiate outward to those among whom we live. For this is the appointed order of interchange: contemplation, adoration, radiation: first in prayer, then in common life.

This is Divine Charity in action. But we must not deceive ourselves. It is not an automatic process. Perhaps it may be better understood if we borrow an illuminating definition familiar to readers of Gabriel Mar-

Charity, he says, whether in God or in man, is nothing else but *Presence*. In God it is Presence which is Light, Light which is Presence: always going forth, entering and enfolding our whole personality, as we open out our hearts to it, and offer ourselves up in worship and wonder. But God's Presence in us, though given in all its fullness, goes out to other men only in proportion to our desire to give ourselves, our true *presence*, to them. Some unconscious radiation there must be always from the fullness we have received; but how much more it would be if *our* charity, *our* presence were a more living reality, if we could identify with the young Alcuin, the whole universe encircled with the scarlet cord of redeeming love. According to the measure of giving or withholding ourselves is the radiation of the Divine Presence through our lives.

He is without beginning because He is uncreated, and He is unchangeable because He is immortal.

—*Theophilus*.

Beyond us? But what we vainly strive to fit into words seemed to St. John and St. Paul the simplest and most obvious thing in the world. "He in us; we in him." Does not this interchange illuminate numberless passages of Holy Scripture. . . . meant to be read aloud, let us never forget, to congregations largely made up of small tradesmen and household slaves?

"I bow my knees to the Father—that ye may be strong to apprehend the breadth and length and depth and height, and to



SAINT JOAN

know the love of Christ which passeth knowledge, and to be filled with all the fullness of God."

"Reflecting as a mirror the glory of the Lord, we are transformed into the same image from glory to glory."

"Nay, come up hither. From this wave-washed mound

Unto the furthest flood-brim look with me;

Then reach on with thy thought till it be drowned.

Miles and miles distant though the last line be,

And though thy soul sail leagues and leagues beyond—

Still, leagues beyond those leagues, there is more sea.

—*D. G. Rossetti*.

The Dedication of Holy Cross Monastery, 1904

BY A. APPLETON PACKARD, O.H.C.

WHILE THE HOLY CROSS MAGAZINE at the time naturally carried a fairly full account of the solemn giving to God of our house at West Park back in May, 1904, it is thought that nearly a half-century later a fuller description might be welcome. As in two preceding articles the chief source-material comes from the "Log" or daily record of local doings. Different members of the Order of the Holy Cross kept it through the years, though for the days we are recalling Frs. Allen and Sill were largely responsible.

Early May witnessed the arrival on the Hudson shore of fathers and their helpers from our previous home in Westminster, Maryland. On St. Monica's day, the fourth, bright and warm, Fr. Allen travelled from Philadelphia to New York City up to West Park accompanied by a Mr. Meyer. Fr. Dennison (an associate priest) and Mr. Morton were hard at work settling in. The next day, Thursday, "bright and warm," the Fr. Superior (Huntington) arrived at 6:20 a. m. He, Fr. Allen and Fr. Dennison said Mass in St. Raphael's Oratory at the gate house. Mr. Duncan, caterer from Newburgh, came on the ten o'clock train—West Shore Railroad—to make arrangements for the lunch at the Dedication. Meanwhile the Superior was kept busy expediting the preparations. That afternoon Fr. Allen went to Hyde Park across the river to look for carpenters, since their delays had held up things rather seriously. But he met with no success. Fr. Dennison who had been placing books on the library shelves since Monday left at noon. The sixth, feast of St. John before the Latin Gate, provided "bright and warm" weather again, and the two resident priests of O.H.C. said Mass at the gate house. At 8:34 a. m. Fr. Allen went to Highland, directly south, in another search for carpenters. Perhaps he obtained one or more, although we are not told. He called on the

Rev. Mr. Bannister (?) the Rector. One of our neighbors Mr. Brookman paid a call. W. Reginald Miller, the boy who had been a protégé of the Order and continued such for several more years, arrived during the evening. He packed most of the things at Westminster for shipment north and spent Thursday night in Philadelphia at St. Elisabeth's Clergy House where he practiced the ceremonies of the Dedication. Fr. Allen said the High Mass with the clergy who were to officiate. With Compline the regular recitation of the Divine Office (seven canonical Hours of Prayer) began at West Park, and has never ceased since that day.

Saturday, the seventh, pleasant weather continued, and Masses were celebrated as before. Busy Fr. Allen went this time to Poughkeepsie "about mill work"—carpenters, boards, and so on. This evening two brethren called upon the Rector of the Parish, the Church of the Ascension at the top of the hill by the highway. Offices were recited in common with utmost regularity even when only a couple were in choir; for a few days "choir" meant simply at the gate house little chapel. Sunshine remained and foliage came out more each day as the fathers entered into the rural beauty of their hillside home. Rogation Sunday, after early Masses, the four clergy and laymen of the residence attended Morning Prayer, Litany, and Ante-Communion at the parish church. Two of the neighbors, Mrs. Atkins and her daughter were shown over the house this afternoon. Rowing on the river was seldom done for the pleasure and exercise involved, usually just for going across to Hyde Park but that day Fr. Huntington and young Miller enjoyed a row. Step by step the observance of monastic routine was renewed and the usual evening meditation period was taken up this day.

St. Gregory of Nazianzen's festival coincided with Rogation Monday, May nineteenth.



Frederick Herbert Sill, O. H. C.

May 3, 1952 (Feast of the Finding of the Holy Cross) is the 50th anniversary of his taking life vows.

By five o'clock that afternoon the chapel (where the library is now located) had been put in order, and its first service was the Litany of the Saints, begun there and completed in the Rogation procession outdoors. Nearby land was blessed and sprinkled with holy water. Fr. Hughson arrived an hour before. Evensong was recited in chapel and henceforth all Offices arose to God from that new sanctuary to His honor. Rogation Tuesday brought such brightness of atmosphere that the view up and down the river was particularly clear. Though some rain fell later in the day, by five the Rogation processional Litany for blessing the fruits of the earth was sung. Fr. Superior rowed over the river at seven to make one of his very frequent visits to St. Faith's house for girls at Tarrytown. Again on Rogation Wednesday afternoon, weather bright, the procession moved around the grounds. Earlier Frs. Allen and Hughson went to Poughkeepsie on business. Fr. Allen was searching for a printer.

Ascension Day, the twelfth, "atmosphere perfect, bright, clear, and mild." Masses were said. Mrs. Alton B. Parker, whose distinguished husband had "swung" the

land to us, attended the gate house Mass. None was celebrated at the monastery chapel. An unsuccessful attempt was made to raise the bell to the cupola above the fourth floor, though we may assume that this feat was accomplished shortly. A pilgrimage from Holy Cross Church, Kingston, a few miles north, with Fr. P. R. Fish, Rector and others from the Church of the Holy Spirit, Rondout (the lower part of Kingston city) came down during the afternoon on the "Phillips," small local river steamer. They ate lunch under the trees and were shown over the house, returning at five. Several photographs for *The Churchman* and *The Living Church* were taken by Mr. Julian Burroughs, our neighbor on the south, son of John Burroughs, the poet-naturalist. Views of the river came out especially well that day. Warm weather kept up the next couple of days, though showers fell towards evening. Fr. Hughson left for Syracuse on Saturday morning, and Fr. Sill reached West Park at ten-thirty.

With the Sunday after Ascension came rain. This did not prevent Frs. Allen and Sill from attending the morning service at the village church and calling on some of the neighbors. Monday the sixteenth was partly cloudy, and a carload of household goods from Westminster arrived that morning. Fr. Superior returned, and Fr. May came during the afternoon. Three ladies, Mrs. Paine, Mrs. Conrad, and Miss Kirby called and went through the house, Mr. Paine taking time out to put the Order of the name on the blankets. Others arrived. Walter Miller, a Kingston boy, came down for practice for Thursday's Solemn Mass. Indoor work was pushed on Tuesday, as it rained, the chapel being put in order and dossal (behind-the-altar) curtains hung. Several guests came in and Fr. Hughes got back. Wednesday was cloudy, and Fr. G. H. Dennison returned late in the morning, as did Fr. Harvey Officer of the Oblate of Mt. Calvary. Fr. R. H. Paine of Mt. Calvary Church, Baltimore, arrived before six from Hyde Park. The 6:37 p. m. train brought a reporter from the *New York Tribune* and some of the officiants at tomorrow



FATHER MAYO
Anniversary, May 25



THE REFECTORY—HOLY CROSS MONASTERY

emnities. These included Bishop Cortland Whitehead of Pittsburgh, Fr. Edward Wilson, S.S.J.E., Fathers Wm. McFarvey, Hayward, and Lobdell of the Congregation of the Companions of the Holy Sacrament (a group of celibate priests), and Fr. Augustus Prime and Charles Hutchinson.

Thursday May nineteenth, in the Octave of the Ascension and commemorating St. Anstan, famous medieval Archbishop of Canterbury, was cloudy and mild. "The Passing of the Permanent Foundation of the Order of the Holy Cross," the title on the tablet prepared for the long-awaited occasion, began at 4:50 a. m. with Fr. Paine's characteristic celebration in St. Raphael's, the household being called at the then-customary hour, 4:55. Fr. Sargent arrived from Kingston shortly before seven, and Fr. Osborne celebrated Mass at St. Raphael's when several Communions were made. Meanwhile down the hill the first Mass actually within the monastery was that at the Lady Altar on the epistle side of the High Altar. Fr. Offenberg celebrated this at 6:50 a. m. immediately before the principal Low Mass at 7:20. St. Augustine, and reserved the Blessed Sacrament at that altar. The Rt. Rev. Bishop of Pittsburgh officiated and the six novices received the Eucharist together:

Fathers Huntington, Allen, Sargent, Hughson, Sill, and Mayo. Other Communions were made. Guests began to arrive, and by nine o'clock nearly a hundred assembled in and about the house. Among these earlier arrivals may be listed: Mrs. Frederick Dan Huntington, Fr. Superior's mother, and one of his sisters, also Fr. Sill's father and mother, the Rev. and Mrs. Thomas H. Sill, Canon Wood of Montreal, the Mother Superior and two St. John Baptist Sisters, Mrs. Paine, Mrs. Denslow, Miss Kirby, the Careys from Poughkeepsie, Fr. Charles M. Hall of Holy Cross Church, Kingston, with a number of his parishioners, Mr. E. C. Niles of Concord, N. H., son of the Bishop of New Hampshire, and Mr. Allnutt of Baltimore.

Following Terce, before the High Mass was sung at nine, the Bishop accompanied by Frs. Hutchinson and Hall stood in the midst of the chapel and dedicated it under the name of St. Augustine of Hippo, our major patron. All the vestments used were recent gifts and the altar looked very beautiful. Fr. McGarvey acted as celebrant, Fr. Hayward, deacon, and Fr. Lobdell, subdeacon, Mr. Morton, thurifer, Rush Smith, Jr. (then an Oblate, O.H.C., now a priest) boat-boy, Gleason Paine, crucifer, Reginald and Warner Miller, acolytes, with Fr. Officer at the

organ. After Mass the guests inspected the house at will. At noon a special train from New York City arrived. For the ensuing blessings all but the clergy and sisters had seats on the "lawn" to the west of the building—the present main entrance. Bishop, chaplains, and servers were grouped in the small porch, and the vested clergy and nuns sat in the reception room, halls, and women's gallery, between 80 and 90 priests being present. Fr. Osborne, soon to become bishop of the Diocese of Springfield, Illinois, preached from the front steps, his text being from II Kings, the account of the prophet's recovery of the axhead which had sunk. Simple and forcible, the sermon described the works of past religious communities and their present revival. After the sermon the bishop and his attendants went outside and began the office of blessing. From here the procession formed and members of the community sang Psalms in progress from point to point. The route taken went from entrance to chapel, down the main stairs to the kitchen, to refectory, common room, novitiate, upper dormitory, guest common room, library, superior's office, cloister, and chapel. So long was the procession that the last participants were just entering the house when the Bishop reached the cloister. Before the high altar the service closed with the Te Deum a little after one o'clock.

Afterwards the guests numbering about six hundred were given the freedom of the building. Luncheon was served in every part of the lower and first floors available and to the west of it. The caterer from Newburgh with twenty men managed this lunch. Several clergy lunched in the common room, and the sisters ate in the Superior's office, an associate Miss Lente, and others serving them. Besides the Sisters of St. John Baptist, other women Religious included the Mother Superior of St. Margaret's and two sisters, three of the Holy Nativity Sisters, and Mother Elizabeth of the Society of St. Joseph. The Mother of All Saints' Sisters, Baltimore, with Sisters Frances Virginia and Grace arrived about eleven, but were obliged to leave shortly after noon. Associates represented the Sisterhood of Saint

Mary. Among the priests were: Drs. George H. Houghton, Carey, Clendenin, VanAllen; Frs. F. C. Powell, S.S.J.E., J. H. Knowles, George P. Huntington, C. C. Edmunds, J. H. Miller, J. Higgins, Fred. Arnold, A. B. Rudd, W. A. McClenthen, S. W. Fay, R. D. Hatch, and A. I. Ashton. The Rev. Drs. Body and Roper of The General Theological Seminary were there, and Frs. R. B. Turner, L. C. Rich, A. Elmendorf, J. H. Foster, J. M. Chew, R. R. Upjohn, Dr. Christian, the Rector of Esopus (West Park), J. Kirk, J. H. Ivie, J. C. Quin, F. C. Ward, R. B. T. Anderson, Jas. B. Sill, and A. L. Ward. Many clergy of the river counties joined them.

We are assured that the "spirit of cheerfulness and friendship prevailed everywhere." The lay Confraternities of the Christian Life and Love of God had a large representation of members and with other friends expressed the best of wishes. Shortly after three the crowd began to leave, the special train back to New York departing at four. On it a generous offering of two hundred dollars was made to go towards the day's expenses. At once the regularity of spiritual routine made itself felt, meditation and Evensong followed by Adoration being held at the usual hour. Fathers Powell, Anderson, and Sill plus Mr. French of Montreal remained. Mr. Charles E. Hill arrived in the evening to begin his retreat preparatory to ordination as Deacon, the first of hundreds to do so. Enclosure began with the evening Angelus at six. No longer might interestee ladies see the inside of the house, and the regulations governing going out and coming in of the Community's members were begun.

Friday, May twentieth, it rained, clearing up later in the day. Masses were held as usual, each priest celebrating daily. Five altars were available already in the monastery besides the one at the gate house. Upon this note of Eucharistic worship our story closes, for the purely deep religious purposes of the newly-blessed edifice, especially the daily offering of the Holy Sacrifice as a priceless jewel in the setting of the Divine Office, had been initiated as the sure and steadfast rhythm of devotion day in and day out for all the years ahead.

The Mystery of the Church

BY BISHOP JOHN OF SAN FRANCISCO

Fifth Contemplation

I know thy works, and thy labour, and patience, and how thou canst bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake thou hast laboured, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." (*Rev. 2:2-5*)

THOSE who are called and call themselves Orthodox Christians do not all know, and do not fully know, how precious this name is in its perfect and ultimate meaning. The orthodox confession of faith is in keeping with Thy truth, Lord: "I believe . . . in one Holy, Catholic and Apostolic Church"—how wonderful it is. Its dogmatic definition does not entitle it, so prone to conceit, proudly to say "I belong to the Holy, Catholic and Apostolic Church." . . . No one on earth can say of himself that he entirely belongs to the Church in everything and forever. And reality, of course, he cannot 'belong to it absolutely' while still on earth. He only finds salvation in it—through faith and hope. "But that which is seen is not hope" (*Rom. 8:24*) "We walk by faith, not by sight." (*2 Cor.*

The faith of the Church is the surest knowledge about Thee, Lord—knowledge that Thou art.

The faith of the Church is the knowledge of Thee, the contemplation of Thy life, the living in Thy truth and the fulfilment of Thy will.

The faith of the Church is confidence in Thee, O Lord God, and inexhaustible hope in all Thy words and promises.

The faith of the Church is the understanding of the whole earthly life, of its meaning,

purpose, path and its value for eternity. "Through faith we understand." (*Heb. 11:3*)

Faith is "the taking up of one's cross" and following Thee to the end.

Only through such faith is man saved. It was this faith that the apostles asked to have 'increased in them'; it is this faith that is preached by the disciples, and enlightens the world through prophets; the spirit of it is taught to us by Holy Fathers.

Orthodox faith is my banner, my hope. . . . but not as yet my full reality.

I want to be orthodox, Lord—to commune with and partake of Thy Kingdom. . . . "Lord, remember me when Thou comest into Thy kingdom!" I believe that there is a Holy, Catholic and Apostolic Church; I believe that I have been baptised into Thy Death and Thy Resurrection in order that I might enter into it; I believe and I want to be in it, Lord. I touch it in my hope and through Thy grace. But I do not know Thy dread and blessed Judgment. . . . And I cannot know to what extent I am orthodox in Thy sight, how far I already belong, and in what I do not yet belong to Thy Holy Church. Nothing impure can enter it. But in my life there still is much that is impure, untrue, not Thine, not orthodox. . . .

If a man asserted that he undoubtedly, entirely and finally belonged to the Holy, Catholic and Apostolic Church, it would be an obvious sign of his not belonging, or not entirely belonging to it.

But if he were conscious that as yet he scarcely belonged to the Church, it would be one of the signs of his being truly united to it.

All in which we do not as yet belong to the Church inspires us with a sense of great humility. . . . That in which we already belong to it inspires a still greater humility.

We belong to the Church like warriors who have of their own will given their lives to Thee and accepted Thy faith and service. . . . Thou didst not constrain us, Lord, but Thou hast expected us; Thou didst not

force our wills, but hast revealed Thyself to us. . . . Blessed are they who have been drawn to Thee, who have answered Thy call, who have put on Thy vestment and been united to Thee by "the tonsure of their heads" (the prayer for tonsure after baptism)—by entirely renouncing their own wills and wholly surrendering themselves to Thy will. "Thy will be done on earth as it is in heaven"—in the earthly Church, as in the Heavenly.

It is remarkable that the Holy Church which wishes to take the whole of man's heart and being does not make him profess his "belonging to it," but merely his faith in it. More than this, O Lord, no man on earth can profess. We see here the depth of great and mysterious Orthodoxy! Even the world's apostle, the pure voice of Thy Church, said of himself that he merely "presses toward the mark for the prize of the high calling of God in Christ Jesus, forgetting those things which are behind, and reaching forth unto those things which are before" and wants to apprehend Thee even as Thou hast apprehended him (*Phil.* 3:15). . . . The law of Thy great disciple has become a law for all who would follow Thee: forgetting one's achievements to press toward Thee and Thy Church, "to hunger and thirst for righteousness" i.e. for the Church,—to apprehend the Church as it has apprehended man.

Orthodoxy symbolizes and contains, expresses and reveals the whole fulness of Truth. Of course "he is not a Jew who is

one outwardly," and not everyone who is 'Orthodox' outwardly, belongs inwardly to the Orthodox Church. But the heavenly and the earthly historical Orthodox Church have at all ages and moments preserved the fullness and purity of Thy Gospel in her dogmas, her freedom, her spirit and in the personalities of her numberless saints.

The pseudo-Orthodox or bad Orthodox vainly try to weigh down the faith of the Church with the inertness of their hearts and minds, with their systems, qualifications and codes. However weak and sinful its children may be, the Orthodox Church has not been drawn into the orbit of rationalism or other forces of this world, although it has had to withstand wrong and unnecessary interpretations of its apostolic faith and attempts to draw its spirit into this world's forces, or to adapt those forces to it.

In the Orthodox Church, in its dogma and its spirit, Thy truth shines in its completeness and purity. Thy Church is, like Thee, crucified in the world, and 'Orthodox Christians' who represent it so imperfectly, impurely and carelessly, cannot in spite of all their negligence delete Thy image from it.

The Church retains and shall retain the full radiance of Orthodoxy. And in so far as churches and creeds approach the Orthodox spirit and dogma, they draw near to Thee. And in so far as man approaches Thy Spirit, he approaches Orthodoxy.



Five Minute Sermon

BY KARL TIEDEMANN, O.H.C.

The Finding of the Cross

"He became obedient unto death, even the death of the Cross." *Phil. 2:8.*

AT Mount Calvary Monastery of the Order of the Holy Cross, at the center of the patio, stands an eighteen-foot wrought-iron cross with many symbols of our Lord's Passion, fashioned in bronze. Here you will see the pierced Heart, the Crown of thorns, the three nails, the hammer and the spear, the cock that crew, the seamless robe, and other reminders of our Saviour's suffering. Behind this cross you see the mountains, in winter richly green, in summer warmly brown. The scene is indelibly lovely, a fitting symbol of the dignity and beauty which the Cross may bring to our lives.

It is easy to talk about the beauty of the Cross to sing hymns about the cross, to erect stately crosses in our churches. But what does the Cross bring power and life into our lives? What does the Cross really mean to the faithful Christian?

The Cross brings beauty to us and means to us just what it brought and meant to our Lord: obedience. A hard word—obedience—but it is the source of all happiness, and the author of all virtue.

What is the Christian doctrine of the Cross?

The Cross is not the symbol of failure but triumph, the sign of the victory of Christ over all sin and suffering and death. We gain heaven not in spite of our Cross, but because of it. It is the assurance of God's love for us.

The Christian knows that at the heart of reality there is a lovely Father who has planned a life and a purpose for him, the fulfillment of which will make him truly happy. The ardent Christian bends all his energies to being obedient to God's will.

When pain and sorrow and suffering enter the Christian's life, he does all that he mightily lies in his power to overcome. But when the suffering remains, in the form,

perhaps, of loss of limb or sight or loved one, the believing man accepts the situation as part of God's will for him. It remains for him to be obedient, to take up the Cross and follow his crucified Redeemer.

It is hard to understand why some men shrink from God's will for them. What father as he cradles his first-born in his arms and dreams over his child, plans something that will make his son unhappy? He knows, of course, that pain may touch the infant's life, but he knows also that he can surmount all obstacles and win the final victory.

So it is with our heavenly Father. He has loved us from everlasting to everlasting. There never was a time when we were not the object of God's love. At a certain moment in history He called us into existence, but He did not *begin* to love us then, for He has always loved us.

God has planned a life for you, the end of which will bring you perfect happiness, for it will bring you to Him. "When I awake up after Thy Likeness, I shall be satisfied." On the way to Him are times of suffering. But the end is sure, if we are obedient unto death, even the death of the Cross.

The question is, of course, are we earnestly seeking God's will, are we accepting His purpose for us gladly, are we rejoicing in the Cross, have we found it to be our most precious treasure?

If we are seeking God's purpose, then, we can sing on Holy Cross those tremendous words: "O Cross, surpassing all the stars in splendour, world renowned, exceeding dear unto the hearts of men, holier than all things: Thou only wert counted worthy to uphold the world's ransom. Sweet the wood, sweet the iron, bearing so sweet a burden: bring aid to the multitude who are now assembled to celebrate Thy praises."

These words are painted on the walls of our Monastery in gorgeous colors: the Cross stands in the center of our patio. Have we found the Cross in our hearts?

How Much God Cared

A Fifth Lesson for Children

Before class, write the following on the board, then turn it to the wall or hang something over it:—

I am sorry that I did wrong:—

because I got into trouble
because it made me sick
because now nobody likes me
because it makes me feel ashamed
because it was against God and He was good to me

Opening Prayers: Our Father, Morning, Gloria, Adoration, Contrition.

Review of memorized answers: What does God know? What can God do? How many Persons are there in the one God? Where do all things come from? What did God give *us*? When did the world go bad? How can we save ourselves from sin? Who came to earth to save us? Is Jesus really God?

"Hard" questions: How can we cure ourselves of a bad sickness? of a bad sin? If we did succeed in curing our own selves, what would probably happen inside us? If I'm going too fast on a slippery road and jam the brakes on, what will happen? if I'm going on the road of sin and try to stop all by myself . . . ? Why did they call Him "Jesus" instead of "Moses" or "David?" Who will love Jesus most, people who have always been good, or people who were bad and He forgave them? How old was Jesus when He began to be God? when He stopped? How long ago did He begin to be a man? How long ago did He stop? If you saw two babies having a bath, and you knew one of them was Jesus, how could you tell which one? The names of Jesus' human father and mother? What did they do to Him when He was bad? Well then, was Jesus a man, or was He God (For older or brighter children) Why would God want to come down and be a man? What happened in Jesus' life that makes you think He really was God? The BIG difference between Jesus and us?

Who has a baby brother or a baby sister? If it was your turn to take care of the baby,

and you had to take him into the kitchen or into the carpenter shop, what would you tell him not to do? But why not be nice and let him do as he likes? Does that give you a hint as to why God has told *us* not to do certain things? What *has* He told *us* not to do? Would this be a happier place if it were all right for people to do those things to us? Suppose I go ahead anyway and tell a lie, whose friend did I tell it to? So really my lie was against . . . ? Suppose I get mad and say a mean thing to somebody, whose friend was I against . . . ? And so that was against . . . ? Suppose I go and steal, whose friend . . . ? And so that was against . . . ? Then let us say, *When we sin we go against God.* When we sin, whom do we go against? ¹ (*sic*)

If we sin, and then afterwards we are sorry, what will God do? Do you mean just little sins, or big ones too? Is there any sin so awful that God will not forgive us? if we are really sorry? How many times will He forgive us? once? twice? ten times? a hundred? a thousand? a million? Who can remember a Bible story that *proves* that God is always ready to forgive us? (Most classes can recall *some* such story. Make as much as you can out of any that they can recall. If you draw a complete blank, point to any picture, window, or statue that shows the Prodigal Son, the Penitent Thief, or any like subject. If nothing of the sort in sight, ask how many crosses were on the hill where Jesus was crucified. As a last resort *tell* one of these stories and ask them what it proves about God.) So that our second answer is, *God will forgive us sin, no matter how bad.* How bad a sin will God forgive? When we sin, whom do we go against? How bad a sin will God forgive?

If somebody had been mean to you, and afterwards he wanted to make up and be friends again, what do you think he ought to say to you first? Yes, but there are many ways to be sorry. (Uncover the board or turn it around.) I wrote so

¹ Even if grammarians raise eyebrows, this word-order is helpful to the children, leading them easily into the answer.

them on the board. Let's read them together and decide which is the BEST way. Do you all agree that the last one is the best? So do I. But what is wrong with the other ways? Then let us say, *We must be sorry for our sins for God's sake.* For whose sake must we be sorry for our sins? When we sin, whom do we go against? How bad a sin will God forgive? For whose sake must we be sorry for our sins?

When we pray at home where should we kneel down? By the bed? But what do words make us think about? What could we have in our room to help us think about God? Which picture would be best of all to make us think how much God loves us? Who has a picture like that? Who has a cross? Who thinks he could *make* a cross? Who can help me tell the story about Jesus dying on the cross?

(Now tell that story simply but vividly. Do not dwell at length on gruesome details, but *do not leave them out*: a story without concrete detail is dead. Make them *see* the Palm procession, Peter fighting the guards,

the soldiers mocking, the hammer, the nails. Make them *hear* the angry voices, the taunts. But take care to keep the emphasis on our Lord's *willingness*. Keep repeating, "He really *wanted* to die for us, so we could be forgiven." Close on this same note: "He died because He loved us. Let us kneel down and tell Him that we love Him." When they kneel, have them picture Jesus on the cross, look up into His face, and in their own words say that they love Him. Then all together repeat the Prayer of Adoration and the Prayer of Contrition.

Please take special care to prepare this story beforehand, for it is the crux of all these lessons. Re-read the four gospel accounts, select the sights and sounds that will make it live for the children. And pray earnestly for our Lord's gift of love for Him and for them. Then He will use you to bless them.)

WORK SHEET NO. 5A

NAME..... GRADE.....

(Tell in your own words the story of how Jesus suffered and died.)



SAINT VLADIMIR

From Mount Calvary

BY LEE STEVENS, O.H.C.

HELLO, Punkins!"

The cheery greeting strikes a little light in the soul of the crippled girl in the wheel-chair, and a delighted grin spreads over Yvonne's apathetic face.

"Hi, Edna!"

Pitiful contortions convulse the whole frame of this bright-eyed, intelligent girl, who was made a member of Christ, a child of God, and an inheritor of the Kingdom through Holy Baptism only two weeks ago. Edna cannot control the muscles that are trying to express the excitement of great joy at seeing a loved friend.

A general movement of excited greeting rises from the group of crippled youngsters as the Holy Cross Father from Mt. Calvary advances into the sunlit yard . . . strange noises and inarticulate cries that bring a sudden constriction to his heart.

It is Hillside House, a private boarding school for spastic children in Santa Barbara. Sunday afternoon finds Father here again to tell Yvonne, Edna, Burt, Shirley, Ray, Larry and the rest about the wonderful love of God for them and to lead them in their prayers. Each youngster has suffered some injury to that portion of the brain which controls muscular action. They manifest widely varying degrees of ability to coordinate their movements—ranging from practically none at all to walking with careful concentration. Some cannot talk at all, others with great difficulty; still others can make only inarticulate sounds. Many are in wheelchairs, or specially constructed boxes or chairs on wheels made to meet individual needs. Tiny Michelle, a wee angel of God with a frail body and a smile straight from heaven. . . and frequently a most fetching pout of the bit of lower lip designed to "fetch" ALL your attention (and thoroughly capable of "fetching" it, unless you are wise to the minx) . . . she can only sit in her specially constructed high-chair on wheels and go through the unending series of muscular spasms and contractions.

After the round of individual greetings and a bit of more sun, Father and the attendants and the one or two patients who can locomote begin moving the others inside. Once all are there, arranged in a semi-circle, Father prepares to lead the opening devotions when Shirley pipes up: "Are—you—goin'—to—(here vague motions of both hands to indicate playing the piano) . . . ?" Being reassured, she bows her head and the prayers begin.

"In the Name of the Father. . . ."

"Lord, have mercy. . . ."

"Our Father, Who art in heaven. . . ."

"Glory be to the Father. . . ."

"Jesus, my Lord, I Thee adore. . . ."

They have long ago laboriously learned these prayers and responses from Brother George (he whom I recall to them by lifting my lips and fingering and tootling an imaginary recorder! They nod and smile delightedly!). They repeat them together, and the mixture of harsh sounds, some shrill, some heavy with a word here and there coming through, grates on all but the most spiritually attuned ears . . . and God's. To them it is the music of prayer and praise.

A hymn is announced and the group comes to life with excited anticipation. They love to "sing!" The word is put into quotes for obvious reasons, but the "singing" wafts the true praise of loving child hearts to their Creator. Father swings around on the piano bench, eyes aglow and bursts forth with the encouraging words they so love to hear: "Wonderful! Fine! God loved that worship. Now—do you *really* love Jesus? (Vigorous nods of assent and positive sounds). Then let's *really* tell Him so in this hymn. Same verse!" And at the nod of his head they tackle that same verse with awful vigor—and Jesus is *really* praised!

Last Sunday's lesson is briefly reviewed followed by the Creed. Then the new lesson, some appropriate Christian doctrine, or a Bible-story and its implication for us, illus-

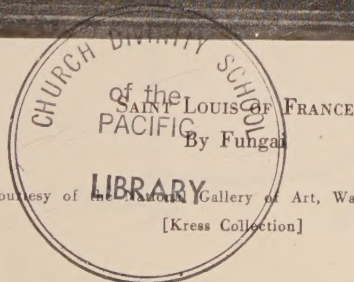
ted often by one of Elsie Anna Wood's beautiful pictures. We learned about the meaning of Lent, and took for our Lenten title this resolution: to try to find someone who needs a helping hand and give it at least once daily. (A beautiful spirit of understanding and mutual helpfulness exists among the youngsters, born of common personal affliction and suffering shared.)

The newly learned Lenten hymn follows, and after that silence, and the closing devotions: an extremely simple litany with two- or three-word responses drawn up by Mother George, O.H.C. and a truly inspired work. Hear it!

- V. Perfect God
R. We adore Dee!
V. Creator God
R. We adore Dee!
V. Father, Son, and Holy Ghost
R. We adore Dee!
V. One and only God, etc., etc.
- V. For making us
R. Dank you, Dod!
V. For our parents and teachers
R. Dank you, Dod!
V. For friends and all who love us, etc.
- V. Bless us and all people
R. Please, Dod!
V. Bless all at Hillside House
R. Please, Dod!
V. Bless all in trouble or sickness, etc.,

an act of contrition, an act of praise, self-purification and a petition for grace to persevere; Father's blessing, and a rousing hymn to close. So concludes the hour; and Mother is gone, with his cheery farewell still hovering in the air: "Goodbye and God bless you! See you next Sunday!"

And so concludes a bird's-eye view of another of the many-faceted works of the Mother at Mount Calvary. Exactly how much of God's truth registers in these young hearts, God alone knows. But we expect that it is far more than we dream. Charlotte read herself into the Episcopal Church by turning the pages of an instruction manual with her face!



Notes

Father Superior has arrived at the Mission and is making his visitation during the month of April.

Father Packard attended the meetings of the diocesan altar guild at Leominster, Massachusetts.

Father Whittemore conducted the annual retreat for the Society of the Oblates of Mount Calvary, at Holy Cross Monastery.

Father Hawkins preached at the Church of the Good Shepherd, New York City.

Father Gill gave a talk on the Liberian Mission at Trinity Church, Saugerties, New York.

Brother Michael, O.H.C., took junior vows on March 27. He is stationed at the mother house and will continue to assist with the church school instructions at Ascension Church, West Park.

In this life there is not purgatory, but only heaven or hell; for he who bears affliction with patience has paradise, and he who does not has hell.

—*St. Philip Neri*



SAINT MATTHIAS

(Courtesy of the Metropolitan Museum of Art)

Intercessions

Please join us in praying for:—

Father Superior concluding his visitation at the Mission; safety for him on his return journey.

Father Kroll conducting a retreat at Saint James' Church, Hendersonville, North Carolina, June 3; taking part in one of the Kanuga Conferences, June 5-6.

Father Hawkins giving a talk at a Communion breakfast and preaching at Saint Mary's Church, Haddon Heights, New Jersey, May 11.

Brother Sydney giving talks on the Liberian Mission to the meetings of the Woman's Auxiliary, Memphis, Tennessee.

Father Gunn conducting two retreats for groups from Saint Paul's Church, Dayton, Ohio, May 8-11.

Father Terry conducting conferences at Saint Andrew's Church, Yardley, Pennsylvania, May 10-11; giving addresses at Trinity Church, Easton, Pennsylvania, May 12.

Father Gill conducting a retreat for associates of the Order of Saint Anne, Albany, New York, May 23-24.



From The Business Manager . . .

Next Lent . . .

Orders for Tracts on Penance, Stations of the Cross, and books for Easter gifts, were received right up through Monday in Holy Week. Quite seriously, we suggest that you order now for next Lent. Such things as "How to Make a Confession" "Stations of the Cross", etc., can be stored away, and then you will have them on hand for use whenever you need them.

From An Air Force Chaplain . . .

"Recently several of your 'Roodcroft Papers' were left on our religious literature racks for distribution to members of the military service here at Hamilton AFB Chapel. It was with considerable interest that I read these timely tracts of Christian witness and apologetics."

First Steps . . .

Father F. S. Eastman, Secretary of St. Philip's Society, West Stockbridge, Mass., has issued a small booklet with the title "First Step Instructions for Churchmen" and copies may be ordered from him at 10c each and \$1. Dozen. An otherwise useful booklet is marred by an error in defining Ritual as the "bodily expression of our faith and devotion. . . ." We believe the good Father intended to say Ceremonial. We venture to hope that this will be corrected in another edition.

Year Book . . .

The Russian Orthodox Greek Catholic Church of North America has issued a "Church Directory" containing interesting and valuable information. In addition to lists of the Clergy and Parishes; Table of Fasts; Glossary of Orthodox terms; Calendar for 1952, etc., there is a brief chapter on "The Orthodox Catholic Faith" which should

prove of special interest to non-Orthodox readers. Copies may be ordered from Metropolitan Council Publications Committee, East 2nd St., New York, 3, N. Y. No price is given but donations are asked.

Holy Week . . .

I had the pleasure of assisting at Grace and Holy Innocents' Church, Albany, from Wednesday in Holy Week through the Solemn Mass on Easter Day. For a small parish the congregations were excellent. I seemed to realize anew how great a privilege it is to take part in these wonderful moving rites which lead up to the glorious happy Mass of Easter.

In Contrast . . .

I was impressed with the pathetic contrast struck by some of the Good Friday announcements of the various Protestant bodies. Usually, it was a communion service on Good Friday night and the note sounded was one of sorrow—commemorating a long dead Saviour. No such "sad" service could be had on Easter Day however. Sunday services (Four great choirs! Sermon by I. So-and-so!) seem to have displaced the Lord's Supper—at least in some Protestant churches. All of which makes me realize that we have a long way to go before we can "forget our differences" and "just get together" in one big, happy, vague, flourishing and successful, "ecumenical" (sic) church.

For Father . . .

Couldn't afford a new Easter outfit, but did have my suit cleaned and pressed. Suit was delivered during my absence, and the following note was pinned on the sleeve: "Phother Drak \$1."

Sincerely yours,
FATHER DRAK